

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, MARCH 9, 1876.

New Series. Vol. XIII., No. 10
Whole No. 1614

PROSPECTUS

OF A NEW WEEKLY PAPER DEVOTED TO SOCIALISM.

On the 23d of March instant, the undersigned, on behalf of the Oneida Community, will commence the publication of a New Weekly Journal, to be called the

AMERICAN SOCIALIST,

printed on a large quarto sheet of eight pages, (size nearly that of the *Scientific American*), and mailed to subscribers at \$2.00 per annum.

The aim of this Journal will be to make a faithful public record of facts relating to the progress of Socialism every-where, and to offer to Socialists of all kinds a liberal medium of exchange and discussion.

Is there a place and demand for such a Journal? And if so, is the Oneida Community the proper party to take charge of it?

We will briefly give our views on these questions. Two memorable facts in the history of Journalism are these:

1. The *New-York Tribune*, now the most renowned newspaper on the continent, was originally a Socialistic Journal, and laid the foundations of its fame in its labors for the great Fourierite revival.

2. The Brook Farm *Harbinger*, which labored with the *Tribune* in the Socialistic field, was for several years the most brilliant Weekly in the country, and was the school in which many of the most popular editors and magazineists of the present time were trained.

These Journals certainly found in the United States the materials of a great Socialistic party. What has become of that party? Was it annihilated by the collapse of Fourierism, or did it only disappear and become latent?

Nordhoff says that the main cause of Socialism is the discontent of the common people with "the unbearableness of the circumstances in which they find themselves." Certainly this cause has not failed. If hard times make Socialists, there ought to be material for as great a party of that kind now as there ever was.

On the other hand we maintain that the afflatus of Christianity, leavening the whole world from the day of Pentecost till now, is the main cause of Socialism; and in this Nordhoff nearly agrees with us; for he says that the words of Luke, describing the Communism of the first Christian church at Jerusalem, "have had a singular power over men in all ages since they were written, and form the charter of every Communistic society in this country, even the Icarians not excepted." This cause certainly

has not failed. The world is as full of Christian churches as it ever was; and we hold that every one of them, so far as it is really under the Christian afflatus and its inevitable persuasions, has in it the "promise and potency" of Pentecostal Communism.

Besides these perpetual, immanent causes of Socialism, we have still extant among us the old religious Communities, such as the Shakers and Rappites, testifying as of old by solid facts to the possibility and advantages of close Association. And as their example certainly had much influence in the development of the Socialistic party in the times of Owen and Fourier, it may be assumed that the same influence has been at work through the long, silent interval since the decease of the *Harbinger*, and is still at work as vigorously as ever.

And it is a very notable thing that these old examples of Socialism have lately been inspected and brought to light by the accomplished editor and author from whom we have quoted—Mr. Nordhoff—a man whose opinions have great weight with all parties in the highest spheres of society and politics; and the verdict he has given is, that life in these societies compared with that of the mechanic and laborer in our cities and of the farmer in the country, is in many ways—and in almost all ways—a higher and better, and also a pleasanter life. Such a verdict would surely raise a new Socialistic party, even if the old one were really dead.

Moreover, there have been several notable additions to the list of successful Communities since the death of the *Harbinger*—the Oneida Community for one, and the Brocton Community for another.

Besides these practical examples, old and new, that have been steadily leavening public sentiment, we see indications of Socialistic hopes and longings breaking out from time to time in large bodies of advanced thinkers. The Spiritualists, for example, who are said to number some millions, are almost to a man infected with Socialistic tendencies, as is shown by the experiments which they are constantly making in the face of continuous failure.

From these and other signs we judge that there is in this country, as there certainly is in England, France, Germany and Russia, a Socialistic party, suppressed and almost smothered under long discouragements, but wait-

ing for light and leading. To this party we offer the AMERICAN SOCIALIST. We propose to take up the labor for Socialism where the *Tribune* and *Harbinger* laid it down; and we hope to be able, with the experience both of failure and success which has now accumulated, to solve the question which has so long been the despair of theorists—How to form Communities that shall be sure of permanence and success.

We are aware that our reputation as adherents of an unpopular form of Socialism, is likely to be a hindrance to us in certain quarters; but perhaps it will be a help in others. All we can say in regard to this objection is, that our intention is to make the AMERICAN SOCIALIST the exponent and organ of universal Socialism; that is, of the Spirit that is seeking in all ways, by Co-operation, by Joint-stock Association, by Communism in all its degrees, to lead mankind out of the wilderness of Competism into the promised land of Mutual Help and Unity of interests. We shall try to say as little as possible about our peculiar tenets, religious and social. In fact, we have no hope and no wish to hurry the world into Oneida Communism. Our experience has made us conservative, and we have long been opposing, with all the influence we could command, the inconsiderate attempts of Socialists to repeat our experiment.

Still, we expect to admit and encourage in our paper free discussion of all the delicate subjects in which our society is implicated—Male Continence, Stirpiculture, and the rest—and we can not promise that we shall not be drawn into the defense of our whole social system. We shall certainly be faithful to our own convictions. But our hope and intention is to leave the Oneida Community to speak for itself, treating it only as one of the many examples of successful Communism which, we trust, will be found in the constituency of our paper.

We may say further in reply to the question as to our fitness for the task before us, that it is not likely to be undertaken by anybody else who is not committed to some objectionable theory of Socialism; and the Oneida Community is perhaps as likely to conduct it in a liberal and catholic spirit as any of the existing Socialistic theorists and sects. Mr. Noyes is known somewhat extensively, not merely as the founder of the Oneida Community, but as the author of a "History of American Socialisms;" and that book was praised by the press

generally for the fairness of its treatment of all classes of Socialists. Obviously, the Oneida Community, with its experience in close Association, with its capital to meet the costs and risks of the journalistic enterprise, and its corps of trained thinkers and writers to sustain its literary character, has some advantages for the work which can hardly be found in any other quarter.

The AMERICAN SOCIALIST will give subordinate attention to several subjects besides Socialism. A special department will be devoted to Health; another to Spiritualism; another to comments on current events; another to Reviews of books. But lest we should make too many and too definite promises, we will conclude this branch of our Prospectus by saying that we intend to *make the paper interesting at all events*, and by all the inventions and enterprise at our command.

And now we will tell what we want:

First. We want the sympathy and help of all good people, especially of the good people of the press throughout the country.

Secondly. We want contributions from good writers every-where. Correspondence from European Socialists and from members of existing Communities in this and other countries will be specially acceptable. We will pay for communications accepted, according to their value to us, or according to agreement with the writers.

Thirdly. We want a run of wholesome advertisements.

Fourthly. We want a subscription list large enough to support a vigorous and ever improving paper.

The responsible editor of the AMERICAN SOCIALIST will be JOHN HUMPHREY NOYES, to whom important articles from correspondents may be addressed at Wallingford, Conn.

The resident editor will be WM. ALFRED HINDS, to whom ordinary correspondence may be addressed at Oneida, N. Y.

The business manager will be FRANCIS WAYLAND SMITH, to whom all subscriptions, advertisements, and letters on business may be addressed at Oneida, N. Y.

JOHN H. NOYES,
WILLIAM A. HINDS,
F. WAYLAND SMITH.

Oneida, N. Y., March 1, 1876.

HIDDEN FACTS.

Home Talk by J. H. N., 1867.

THERE must be many facts in every person's experience, which it is important that he should thoroughly believe and reverence, though they are not of such a nature as to be readily proved or communicated to any one else; and any attempt to do so would look like foolishness and fanaticism. We must not judge the facts which arise in our own experience by any rule of scientific communicability. Whether they are demonstrable or not, if by our own sensations or intuitions we know them to be facts, then before God we are just as much bound to recognize and make much of them as though we could write them in a book and get Liebig or Faraday to acknowledge them. There is certainly a very great range of such

facts that are vitally important to every one of us, and which every man is as certainly bound to take cognizance of, and to respect, as though he were alone and there were no other beings in the universe. These facts are by their very nature hidden from the world of external science; they can not be taken possession of nor inspected by it, and we are not responsible to the external world in regard to them, but to God.

The question then arises: is there any way by which these facts can be made common property, so that all can have the benefit of them? There must be some way of bringing them within the domain of sure and universal knowledge, though you can not subject them to the ordinary manipulations of science. They are solid rocks, and if the scientific ship does not recognize them, so much the worse for it. Sometime it will run upon them and knock a hole in its bottom.

Why can not we cautiously establish and verify a man's character, until we get such confidence in him that we can be just as sure of a fact that he reports as taking place in his spiritual experience, as of any external fact he may report as an observer? The disciples had that confidence when Christ said, "I am the living bread which came down from heaven." Credulity is not required. A large proportion of scientific facts are received upon the testimony of single individuals, and many deceivers find their way into the ranks of learned men. We must examine the character of discoverers more thoroughly than they do. But we must hold the whole domain of intuition and private experience as belonging to science, and its facts as imperative, when reliably reported, though they can not be subjected to the test of the crucible nor the microscope.

OLD AGE AND DEMENTIA.

Home Talk by J. H. N., 1867.

ALL the authorities on insanity say that the stage of excitement called *mania* is always succeeded by a period of reaction and a tendency to *dementia*, a state of almost total inactivity of the reasoning and often of the perceptive faculties. The course of this disease like that of many others, is excitement followed by weakness and reaction; and in many cases there is as much danger from the stage of reaction as from that of excitement. From this philosophy of disease in general, and of insanity in particular, we may generalize thus: The mature life of man, when his passions are the strongest and he experiences the excitement of a sinful course, "life's fitful fever," as the poet calls it, may properly be called a state of mania. Self-control, as far as the deep things of life are concerned, is as thoroughly in abeyance, as it is with the lunatic in his superficial actions. This being so, where shall we look for the reaction? It seems to me that the symptoms exhibited in what is called old age, are the reaction from the fever of life under the reign of sin. We know that in many cases it takes the form of actual dementia, and operates precisely as does the reaction from the mania of insanity. This state may be brought on sooner than usual, by extraordinary excesses; and it is in some cases deferred

by temperate living. But whether it come sooner or later, it is a stage of reaction and weakness, following sinful excitement.

Shall we say then that old age "sans teeth, sans eyes, sans taste, sans every thing," is inevitable? We hope and believe that God can save us from the insanity of life, from the mania of sin and false passion. If he can, we ought also to believe that he can save us from the reaction, the dementia which follows it. That is the faith I feel bound to maintain. I can not see any other way to honor Christ.

THE BEST STIMULANT.

"It is the Spirit that quickeneth; the flesh profiteth nothing." In depression of health or spirits, what we need is *quickeneth*, that is, the influx of new life. This comes by spiritual attraction, and there are certain acts and voluntary exercises that we may perform which will attract new life. It is first of all important that we should get the idea that it is the Spirit that quickeneth. People are accustomed to resort to various other stimulants and expedients when they are low. But the best and quickest way to get rest when we are tired, strength when we are weak, and exhilaration when we are depressed, is to do something to attract the influx of the Spirit. Paul says, "Be ye not drunk with wine, wherein is excess; but be filled with the Spirit." The Spirit is exhilarating like wine, without any danger of excess and reaction accompanying it. Faith is the grand conductor of the Spirit; and faith is greatly intensified by expression. Expression of faith may be either in word or in deed. We may often *do* something that is expressive of faith, and it will be like presenting the point of a conductor to an electric battery; we shall bring upon ourselves a divine current that will quicken us in every fiber of our being. A faith-act may be exactly contrary to the dictate of worldly wisdom; it is very likely to be so. Faith may set us to work when we are tired. In that case labor would rest us more than the bed, because it is the Spirit that quickeneth. Our first inquiry when we are weak and low should be, not what material influence we can get help from, but how shall we attract the Spirit?

In a subordinate sense we are quickened by the love and life of good society around us; and we may by good works and by making others happy, attract a social influx that shall be far superior as a tonic and stimulant to any thing conceived of in the schools of health.

The history of the world every-where reveals the purpose of God going forward. The marks of his policy are always visible. The history of the world is vertebrate—it is a connected, organized system, and the purpose of God is its backbone.

The material advantages of Communism are very numerous and important, but its moral advantages are of still greater value. By Communism we always mean, not only external combination, but union of life, which is possible only in the medium of Christ's spirit. If many hands make light work in the shop, and in the field, many spirits make light work in the department of moral improvement. Suppose, for instance, that our Asso-

ciation discovers in its study of the truth, that a certain habit or custom, received by tradition from our fathers, and having power over us, is unprofitable, and concludes unanimously to abandon it. Then the movement of the whole makes the individual efforts comparatively easy. Those who have the most moral strength break the way, and others are helped sympathetically. We often hear persons say "it is a miracle," from the ease with which they have parted from habits that once they thought were inseparable attachments. In the medium of the Community spirit, which at the center is Christ, they realize victories which alone they could not have attempted. In proportion of course as a person's life is lost in the common life, which is a great current setting towards perfection, in that proportion will his progress be easy and rapid.

In spite of the hard times the wages of sin are up to the old standard.—*Ex.*

THE CULTURE OF PLANTS.

[The following letter was written several years ago to one of our lady florists. Besides being somewhat interesting in itself, it possesses a peculiar interest to us, as it brings to our minds the writer (now deceased), who was ever noted for his quiet, genial ways, as well as for his playful, witty remarks on passing events:]

"H. C., Oct. 15, 1870."

"DEAR C.:—As you have had much experience in the cultivation of plants and flowers, I thought I should like to relate to you my experience in that line, for I have had some in the cultivation of my garden. The first set of plants that I undertook to cultivate were those I found growing when I first came in possession of my garden; to all appearance they were native plants. At first they did not seem very objectionable; but as they grew older they became more and more disagreeable. The stalks were covered with thorns, and the flowers were ill-scented and ill-looking, or decidedly ugly. In addition to this they had great power of reproduction, so that the ground was soon covered with seeds which were ever ready to start up and grow whenever an opportunity offered. I would occasionally try to introduce some choice foreign plants, but the natives were sure to choke them. Notwithstanding all the care and attention I gave them, they would have to succumb to the natives of the soil. After many years of trial and disheartening experience, I felt about ready to give up in despair. For the little good I once saw in my plants had all disappeared, and the thorns on the stalks grew sharper and stronger, and their fragrance more disagreeable.

"About this time I read that a man had offered to give me and all who would apply for them, a set of plants that were useful and beautiful; and that with the help of a fertilizer which he also would give me, these plants would become so vigorous that they would spread over all the ground, thus crowding out the native plants. Also, that when the numerous seeds of the native plants, which lay on the ground, should spring up, they would droop and die for want of nourishment. I at once accepted the man's offer and took them into my garden, together with a liquid fertilizer. It was necessary that I should have a constant supply of this to make my plants flourish. The luxurious growth of these plants was my hope in destroying the old ones.

"I have now had several years' experience with these plants and I find them all that they were recommended to be. I find, also, just as the man said, they must have care and cultivation, the ground around them must be kept light by frequent stirring, watering, etc. They are very different from the natives; instead of becoming more distasteful and unattractive by age as the natives did, they grow more and more attractive. I can see new beauties in them daily; and not only do

the stalks and flowers grow handsomer, but their odor is more sweet to me every day. Then I find that there is a medicinal quality in them. My experience in their cultivation is very encouraging, especially on account of their healing qualities; for I find myself feeling better, that is, much happier than I did when cultivating the natives, notwithstanding that I spent the greater part of the vigor of my life in attending the wild plants in my younger days. These lines may not succeed in enlightening you in plant-culture, for you are already well posted. But as I had the above thoughts this morning, I thought I would write them out.

"By the way, I should mention that the names of the plants referred to were: NATIVES—Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murmurs, drunkenness, revelings and many more varieties, but of the same genus. NEW PLANTS—Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, etc. All of which I will submit to my co-worker in the garden of the Lord.

"H. ALLEN."

FASHION'S CRUELITIES.

[Sitting in the cars the other day we noticed many ladies whose hats were adorned with birds of various plumage, which recalled to our mind the following from the *Pall Mall Budget*:]

The following paragraph lately appeared in the *Lancet*: "A considerable demand for small birds, especially robins and wrens, has arisen within the last few months for the decoration of ladies' hats, this being the latest requirement of fashion. Not only are the birdcatchers of the Seven Dials and Whitechapel unusually busy, but we have the authority of the proprietors of a large West-end establishment for saying that great as is the supply, it does not at all equal the demand." Thereupon *Punch* writes some very pretty and sensible verses—these:

THE LITTLE BIRDS TO LESBIA.

"Lesbia! are Ladies' hearts more cold
Than when your prototype of old
Wept over one dead sparrow?
Has fashion iced that snowy breast,
Where Cytherea's doves might rest,
Till sighs of Songland, sore distress,
Its feelings may not harrow?"

"Oh Sex, whose softness lords of rhyme,
From soft Catullus to our time,
Invoke in songs and sonnets;
Can you look on with smiling face
While *La Mode's* myrmidons apace
Exterminate our harmless race
To trim your hats and bonnets?"

"This coming woe you well might spare;
With Cockney's shot and cester's snare
We long have had our trials;
But is it meet that *your* commands,
Through Fashion's call which none withstands,
Should give us to the Herod-hands
Of slaughtering Seven Dials?"

"Ah! deign to picture, if you please,
Your poor petitioner's miseries.
Which well may claim your pity!
Tracked by an ever-thickening throng
Of London louts, who'll leave, ere long,
Our woodland ways as void of song
As is your smoky city.

"Conceive how feathered bosoms throb
When roughs' rude hands, intent to rob,
In our loved haunts invade us!
Yet not with *them*, dear Ladies, lie
The wrong, the shame, the cruelty,—
For, did we plead, they might reply,
'Twas gentle Lesbia bade us.

"Think when you trim your hats and things,
With linnets' breasts and finches' wings,
How many songs you stifle;

Swallows that charmed with darting flight,
And nightingales which gladdened night,
In myriads die to deck aright
The moment's modish trifle.

"The robin, e'en, who all may dare,
Whom callous Cockney gunners spare,
Must fall as Lesbia's quarry.
Oh shame, to think that gentle she
Should such a ruthless butcher be!
Could she our slaughtered thousands see,
The slayer might be sorry.

"But if compassion may not move
That breast, supposed the home of love,
When fashion aways within it,
Self-interest should surely wake
And bid men spare for Music's sake,
To banish from the bush and brake
The black-bird and the linnet.

"Prudence to purblind Pity lends
Her keener sight. The farmer's friends
Might claim the law's protection.
And Cruelty's courageous foes
Such wanton slaughtering oppose,
With arguments as hot as those
Poured forth on vivisection.

"Yet surely 'twere a gentler grace
Did Lesbia set *her* lovely face
Against what Pity pleads for!
Consider, Lesbia, should you rove
With Strephon in a songless grove!
That mercy *Punch* is fain to move
Love, the bird's teacher, pleads for."

An incident connected with the late war was related to us by a friend from a neighboring town, which is worth repeating, as an illustration of the effect of false imaginations in producing disease.

Our friend had lost several children through the ravages of that commonly-considered fatal disease, consumption, and his only remaining son apparently attacked in the same manner as the others had been, and there seemed a fair prospect that he also would soon die. When the draft took place, this young man was among the number drafted. He went to the Provost Marshal's office expecting, as a matter of course, to be instantly released on account of the state of his lungs. But the surgeon after examining him, decided that his lungs were sound—that he could not let him off. The young man sent for his father, who went, carrying with him testimonials of the manner in which the other children had been affected, and of the evidence there was that this son was following fast in their footsteps. The surgeon then gave him a second examination, but without arriving at any different conclusion. He said his lungs were not in the least diseased—that they were as good as any one's, and he was a sound man. Thereupon the father paid the \$300 commutation and the young man was discharged.

The sequel was that the young man's health immediately began to improve, and now, after the lapse of several months, he is in rugged health, and able to labor efficiently. The surgeon's testimony as to his soundness evidently removed an incubus of false imagination from his mind, and so closed the inlet through which the spirit of disease was trying to get possession of his body.

—*The "Circular," 1864.*

From our New-York Correspondent.

LOSING FLESH.

SOME persons in taking the Turkish Bath become very much alarmed because they at first, lose a few pounds of flesh. They do not seem to be aware of the fact that the flesh which they lose is really waste tissue and effete and fatty matter, that the body is well rid of. The tendency of the Bath is to destroy and remove only those substances which are of no value to the system. In one

sense the Bath affects the system as putting gold through the fire does the precious metal—it removes the dross. Many persons have weak digestion; their nutritive powers are below par, and of course whatever tends to remove the waste and effete matter will detract from the weight of the body; but this loss is only in diseased particles which ought to be carried off. It is like the process of repairing the floors and windows of a dilapidated house. The decayed material must be removed before the new is put in its place.

If the bathing is continued, after a little time the person begins to gain flesh. This is a matter easily proved by experiment. For instance, one of our boarders who has been in the habit, generally, of taking from three to six baths in a week, during the last six months, has sometimes left off bathing for a week at a time; when he does so, invariably finds that he loses two or three pounds in weight, which is always restored in a few days on resuming the bath. The weight gained on this principle is of some value in adding strength to the system, instead of being merely burdensome and only calculated to clog and impede our movements like the adipose matter which is generated without perfect cleanliness, healthy conditions, and outdoor exercise. What we want is solid, healthy muscles and bones with strong nerves, and not diseased products deposited in our bodies. The rubbing and shampooing breaks up and removes only the useless and diseased parts. It makes blood, bones, muscles, nerves, brains, and all the organs stronger and better.

E. P. MILLER.

New-York, Feb. 23, 1876.

ONEIDA CIRCULAR.

HARRIET M. WORDEN, EDITOR.

THURSDAY, MARCH 9, 1876.

TO OUR SUBSCRIBERS.

WITH the present number the ONEIDA CIRCULAR makes its bow and takes a last farewell of all its readers. It will be seen no more. Those who have for many years derived comfort and spiritual strength from its pages, and between whom and ourselves has sprung up a tender sympathy, may feel a pang of astonishment and regret at this announcement. But there is more occasion for rejoicing than for regret; for, instead of going backward in our publishing career, we are taking a great step forward. The Prospectus of the *American Socialist*, given on another page, will explain our new departure. It will be seen that the new paper will assume more intimate relations with other forms of Socialism, and with the great outside world, than the CIRCULAR has held. It will occupy a broader field. The CIRCULAR has been the window, so to speak, through which those interested in us have seen the workings of our Community life. The readers of the *American Socialist* will not only be able to look at us, but will also get occasional views of life in all the reputable Communities of this country, and of many other important matters besides.

For almost forty years the CIRCULAR and its predecessors, the *Witness*, the *Perfectionist*, the *Spiritual Magazine*, the *Free Church Circular*, etc., have been sent free to all who asked for them without pay. So large a proportion of our subscribers have availed themselves of the free terms that for at least thirty years the paper has cost us, in money and labor, about three thousand dollars per year more than we have received for it. Its circulation has, therefore, been limited by

our ability to sustain it from our own income derived from other sources.

Feeling that we have an important and more extended work before us, we have now decided to discontinue publishing a free paper, and to issue in its stead a larger paper—the *American Socialist*—which shall be self-sustaining, and therefore capable of exerting a much wider influence, through an enlarged circulation.

As we have intimated, we do not anticipate that you will lose any thing by this change, but on the contrary, we confidently hope that it will be a great benefit to you. The *American Socialist* will be a considerably larger paper than the CIRCULAR, and we shall send it for the remainder of the current year to all who have subscribed for the CIRCULAR of 1876—to those who have not paid, as well as to those who have paid. We consider that in accepting your subscriptions we have in some sense pledged ourselves to complete this volume to you. You will therefore get a larger and stronger paper than you expected.

We will also offer each of you an opportunity to get the new paper in years to come. The price, two dollars per annum, is very low, and almost every one who has any serious purpose to get the paper, can save that amount. But if you can not afford to pay for it in money, you can pay for it in labor. To each of you who sends us, during the year 1876, the names of ten new subscribers with twenty dollars in money, we will send a copy of the *American Socialist* free for the year 1877; and so on. You can show it to your well-to-do neighbors and acquaintances, and get them to subscribe and pay for it. It will be an attractive and interesting paper, and in this way you can easily continue to receive it, even though you have very limited incomes yourselves. The names of these ten subscribers need not all be sent at once. Send the names and the money as fast as you get them, and we will give you credit. We shall hope to hear from you all in the future, as regularly as we have in the past. If there be any of you who desire the paper, but can not secure it either by money or labor after a suitable exertion, you may write to us giving a frank statement of your circumstances and wishes. Then we will try to help you.

You will notice that we are going to publish a good class of advertisements if they are offered. For the present we shall charge only five cents a line, and we intend that what advertisements we admit shall be in the interest of our readers.

The price of the *American Socialist* will be two dollars per year, *always in advance*.

Those who wish to preserve files of the ONEIDA CIRCULAR can have the numbers issued since January 1, 1876, bound in with the volume for 1875. The short index in this final number will make every thing complete.

Dr. Shepard sends us the first number of the *Hamman*, a neat little sheet of eight pages, he has just started at Brooklyn in the interest of the Turkish Bath. The terms are three cents per copy or ten cents per annual subscription. So trifling a cost places it at the disposal of every body, and the matter it contains should certainly be every one's property.

Charles O'Connor has resumed his position as leading attorney for prosecution in the Tweed suits, and is striking some heavy blows at the sophistical reasoning and cunning legal quibbles of David Dudley Field, Counselor for the absent but still powerful "Boss." Tweed and Co. evidently counted upon the death of O'Connor and consequently upon easy work in evading the law. In fact the doctors gave up all hope; stopped giving medicine, simply tried to make his last hours as comfortable as

possible by good nursing and nourishing food in small quantities and—the patient at once began to mend. Some of the papers are inclined to attribute his recovery to the fact that he could take no drugs, and so nature had a chance to recuperate. We can't say as to that, but it is evidently one of those cases where medical skill retires baffled and defeated before simple nursing and a faithful attention to conditions.

The Secretary of War, General Belknap, has been proved guilty of taking bribes, has confessed his crime, is turned out of the Cabinet, and forever disgraced! Such briefly is the news that a few days ago was flashed from one end of the country to the other, and shocked the nation. It was but a repetition of the crime which thousands are every-where committing, but Belknap's position at the head of a Department of the Government makes his wickedness the more woeful. The universal recoil and condemnation of his crime shows that the public conscience, however dulled, is not deadened, and the swift retribution which has overtaken the Secretary will prove at least a wholesome warning to others.

CAUSE AND EFFECT.

SPEAKING of the late Belknap scandal a Washington correspondent of the *Daily Graphic* says:

"It is ungallant to say so, perhaps, but candor compels me, nevertheless, to assert that women are at the bottom of nearly all the corruptions and scandals that come to light here. They want carriages and liveries, and French maids and magnificent houses, when their husbands' incomes would barely support plain housekeeping. The result can easily be foreseen. Such women quickly become a prey to the hungry contractor, who in no time has a mortgage on the husband these women profess to love."

The old story of Eve tempting Adam. The woman will say, Fashion did tempt me, and I did indulge in every extravagance possible; and the man can say with equal pertinence, the woman's demand on my purse was more than I could supply and this did tempt me to bribe and steal and lie—and I fell. When we think of the life-long stain which will adhere to the character of one so much respected as was Secretary Belknap, we can not but be indignant at the snares which fashion has laid in his way, as well as in the way of many other honest men.

Descriptions like the following, of "HOW SHE LOOKS, AND WHAT SHE WEARS," seem nauseating in view of all the facts which have lately come to light:

"This lady has been the object of general admiration since first she came to Washington six years ago to visit her sister, the former wife of General Belknap. Her handsome face and figure and witty conversational powers at once made her a central figure in any assemblage. She is tall, has a well-developed and rounded form, and graceful carriage. Her features are regular, her complexion clear and fair, while her hair is black, and her eyes black and very bright. When first she came to Washington, Mrs. Belknap was the widow of a Mr. Bowers, who had died some months before in Cincinnati. Her family name was Tomlinson, and she was a native of Harrodsburg, Ky. Her father, Dr. Tomlinson, was an eminent physician, and highly connected. He had a large family of sons and daughters. All of the latter were noted for their beauty and were reigning belles of their native State. The mother of Mrs. Henry Clews, of New-York, was one of the sisters, and the second and present wife of General Belknap another.

"All shades and colors are becoming to Mrs. Belknap's style, and she indulged in Worth's most effective combinations. At the many entertainments she has attended this winter she has looked equally beautiful, whether attired in pale rose-colored silk, with soft, creamy lace, or turquoise blue silk, with long garlands of flowers trimming the low corsage and very short sleeves, as well as

the tablier and trains of ivory-tinted silk trimmed with fringe and lace, or even her carriage costumes—one of black velvet and lace, another of blue velvet, trimmed with binds of pheasants' feathers. She has many other toilettes of the richest material. Mrs. Belknap is dainty from head to foot. Hats and boots match each costume. Her foot is the smallest in Washington. She wears a number one and a-half shoe, though she is five feet six inches in height. Slippers and boots of satin for these dainty feet come from Paris, and are always enough seen to be admired. The jewels Mrs. Belknap most frequently wears consist of a string of pearls around her neck, with a beautiful pendant of diamonds. Her ear-rings are two solitaire drops for each ear. An aigrette of diamonds is the only ornament she ever wears on her shapely head, amid the puffs of dark hair that are always arranged to suit the contour of the handsome face. Prior to her marriage with General Belknap she spent eighteen months in Europe and brought her wedding trousseau with her on her return."

Think of the elaborate dresses, the costly jewels of pearls and gold, the daintily clad feet, and then think of the ruin they have helped to bring her husband—and say if the contrast is not sickening? Yet Mrs. Belknap was not an active participant in her husband's crime, and if report be true, she has acted quite nobly in this whole affair. But she was a woman of fashion! One would think the very stones would cry out at the crime and iniquity which often result from the gratification of such vanity. Th love of display is perfectly rampant among society-goers, as is exemplified in all the late public receptions, where the costumes of the *élite* rival each other in splendor and costliness. Every true woman will blush for shame at the accusation that her prodigality is at the bottom of man's ruin, and be willing to atone for her folly by ceasing all extravagance and being content to live within her means.

MORAL FREEDOM.

True moral freedom is a moral necessity of doing right. Liberty to serve the devil is the worst of bondage; and the sooner and more completely men get rid of it, the happier they will be. "He that is born of God doth not commit sin, for his seed remaineth in him, and he CAN NOT sin because he is born of God." This is all the liberty there is in heaven; this is the liberty of God. And yet when such texts as this are cited to show that the divine nature, received by faith, produces in the hearts of believers in this world as well as in heaven, a moral necessity for holiness, many are ready to cry out—"Away with such a doctrine! it destroys free agency!" Such persons show that the free agency for which they are so jealous, is not the freedom of heaven and of God, but the freedom of drunkards, and of the devil. Calvinists as well as Arminians join in this outcry, though their own theological principles, and the testimony of their best writers, declare its folly.

Augustine, as reported by Neander, says—"On the highest point of moral elevation, freedom and necessity coincide. A rational being acts freely, when he determines himself according to the inward law of his moral nature."

Coleridge says—"The highest form of freedom is moral necessity."

Jeremy Taylor says—"In moral things, liberty is a direct imperfection—a state of weakness—and supposes weakness of reason and weakness of love, the imperfection of the agent, or the unworthiness of the object. Liberty of the will is like the motion of the magnetic needle toward the North, full of trepidation, till it be fixed where it would fain dwell forever."

A suggestive account has just been published by a German woman in this country of the work done by certain women in Berlin in reducing the price of living in that city. In 1866 Mrs. Lena Morgenstern, with two or three other ladies of

wealth and influence, finding that the cost of provisions was enormous, established several Volk's-Küchen, or people's kitchens—restaurants where meals could be had at the retail cost of the materials alone. In 1873 these women determined to bring their charity into their own homes by forming a Housekeepers' Association, whose object should be the reduction of the costs of living, the promotion of plain and economical habits, and the improvement of the condition of servants. In 1874 there were 250 members. Coöperative laundries, bakeries, intelligence-offices, and stores for groceries, meats, and provisions were opened, all under the supervision of women. At the present time the membership embraces 6,000 families, and issues a weekly paper of a high order, containing its price-lists, etc. The central bureau imports its supplies direct from China, France, Java, the United States, etc., and is thus enabled to supply the coöperative trade throughout Europe. Coal is also purchased wholesale by the association, and sold in accurately-measured cars, an improvement on our own system which every householder in New-York or Philadelphia will appreciate. The whole of this vast business enterprise is managed, and accurately managed—by women. Their last annual statistical report is as suggestive and forcible a commentary as any sermon on women's duties, work, and neglected opportunities.—*N. Y. Tribune.*

OUR WALLINGFORD LETTER.

A CASE OF CURE.

DEAR CIRCULAR:—In previous letters we have called attention to the case of a gentleman who was under treatment in our Turkish Bath for insomnia and various other ailments incident to general nervous prostration. His was one of those obstinate complications which would yield to no ordinary medication; but his greatest trouble was pain in his head, from which he could find no relief. He was accustomed to sit for hours together without the energy to exert himself.

In former references to this subject, we have alluded to it only as an interesting case under treatment; but now that the man is thoroughly cured, we are prepared to give a more detailed report of his case. The first time that he came to the Bath was on the 2d day of July, 1875; he was sent to us by Dr. Davis, of Wallingford, with instructions to give him a "thorough bath." Our patient is a man forty-seven years of age, but he looks much older. His eyes had that peculiarly wild look about them that makes you feel, "such men are dangerous;" and we put him into the Bath under a mental protest, for we were comparatively new to the business: we had started out to cure the ague, and had no idea of attacking such a chronic case as this. His son was with him, and as he came under positive instructions from his medical adviser, we put him into the hot-room without taking any responsibility, other than to observe ordinary precaution in the performance of a duty that we could not well avoid.

After the first bath he seemed a little brighter; and though we had not much hope of curing so confirmed an invalid, we did all we could to cheer him; for he was so utterly despondent and demoralized that it was an important step, at the start, to instill into him some hope of himself.

Three days afterward he returned, alone, saying that he had not slept so well for months as he had since taking the Bath. He was in such a weak state that it was difficult for him to walk to the Bath, a distance of two miles, so often as we prescribed it for him. In his desponding state, it was all he could do to get started, and only came as he found himself compelled to by pain. The Bath rarely failed of relieving his head, but the effect

was only temporary, and a relapse sent him back to us at irregular intervals of from two days to two weeks. We tried to get him to the Bath twice a day; but during the hot weather it seemed almost impossible for him to compass the distance, and when he did, it usually took him two-thirds of the day to make up his mind to it.

After a while he gained more confidence in the Bath and came every other day, with tolerable regularity. He gained perceptibly under this treatment, but, omitting his baths again for two or three weeks, he failed to get the advantage on resuming them, that he had previously experienced. On the 10th of Sept. he was in the hot-room with Dr. E. P. Miller of New-York, with whom he got into conversation, and to whom he related some of his morbid symptoms. Among other things, he told the Dr. that when he put his hands on his legs they felt cold, as though there wasn't much life in them. "Well," said the Dr., "don't feel of them then; but what you want is two baths a day."

Speaking of Dr. Miller's visit afterward, he remarked to us, "that man told me the same that you have been telling me, to take two baths a day." The accumulation of advice seemed to convince him, and for four weeks after that he took two baths a day with very little interruption. The change in him during that time was so marked, that at the end of the course of baths he looked twenty years younger, and felt quite well.

The history of this individual's sickness, according to his own account of it is as follows:

He had formed habits of drinking and carousing all night with hale companions, and to break up such a loose course of life he enlisted in the Union army in 1862. The following year he became badly ruptured and was discharged. From that time his health gradually failed, so that he had been more or less under medical treatment ever since; a running sore on his breast followed by a bunch, like a tumor, large as a hen's egg, on his left side partly disabled him; he however persevered in working in the shop one-half of each day for two years, and when he could no longer stand the work, he took the place of night watchman, which he filled during the next five years.

It was the night work, probably, that completed the wreck of his already shattered constitution. He left it a thoroughly broken-down man in Nov., 1874, and had not been able to work at all from that time till we saw him, the July following.

His account of himself at that time was that he could not sleep nights or any other time; that he was a great trouble to his friends, and that with the advice of their doctor, they were going to seek an asylum for him. He would sometimes start off without a hat and walk miles without knowing what he was doing or where he was going. He could eat but very little; and when he did, he suffered severely from dyspepsia. He took medicine three times a day and was in constant pain in his head, back and side. He was exceedingly irritable, and when any little thing disturbed him he had a craving after stimulants that was difficult to deny. But he says of himself, to-day, that he is perfectly well. He works ten hours a day and feels no fatigue or bad effects from it. The Bath has relieved him of all craving for whisky, and his wife tells him that she has not seen him as he is now in many years. He was in the Bath to-day looking cheerful and in buoyant spirits. His case is a most remarkable cure of chronic disease, and to the town of Wallingford he is a walking advertisement of our Turkish Bath.

A. E.

W. C., March 6, 1876.

ERRATA.—In the last number of the CIRCULAR on page 71, 1st column, 4th paragraph, 5th line, had "sledge-hammerings and pile-drivings" instead of "sledge-hammering pile-drivings;" in the same column, 3d

line from the bottom, read *engineer* instead of *engine*. On the 2d column of same page, 2d line, read *recover*, instead of *uncover*.

On the 69th page, 2d column, 2d paragraph, 7th line, read "*which is in the memory of my nostrils*," instead of "*in my nostrils*." On page 65, the date of Home-Talk should be 1867, instead of 1869.

HOME ITEMS.

ONEIDA.

We, as well as the W. C. family, have been studying and considering the various points connected with our "new departure" in the publishing field, the past week. We have found a theme that can be discussed almost "ad infinitum," and yet not exhaust our interest nor attention. During this season of consideration, the family enthusiasm has become more and more enlisted, and it is our hope and belief, that when the *American Socialist* makes its debut, it will be all, and much more, than our present paper has been.

As a home amusement, "*pour passer le temps*," the old, time-honored game of back-gammon has lately been revived among us, almost rivaling dominoes in popularity. After meeting, in the various sitting-rooms about our big house, can be seen couples engaged in this game, surrounded by an interested group of lookers-on, who accompany the rattle of dice with the free flow of advice to the respective combatants, and occasional laughter at the queer turns of luck the fickle dice give the play.

Friday, March 3—THE party that went down to Joppa a few days ago, to get in ice, returned this noon, having accomplished their object. They report the ice "splendid"—some eighteen inches thick.

THE larger class of boys, whose ages vary from nine to twelve, have lately graduated from the part of the dining-room devoted to the children, where they sit at separate tables and have special waiters. Now these boys sit at the tables with the grown people, but each one has some person responsible for him by whom he sits at meals, and who trains him with regard to good manners at table, and oversees his diet.

A DANCING-CLASS has lately been organized for those who are not adepts in the "light fantastic" art; for we have had dances so seldom for a year or two past that we find there are a good many who feel diffident about going upon the floor because of their lack of accurate knowledge of some of the steps and figures.

Sun., Mar. 5.—Winter this month is really trying to assert its rights, and the roads are much of the time in quite a passable condition for sleighs. One of the children told us to-day that the boys and girls of his department had a grand sleigh ride, and, he added with animation, "you must put it in the journal that we *tipped over twice*!"

Monday, March 6.—A robin seen and heard amid the trees on the lawn.

WE have lately adopted a new plan of lighting our Hall. Formerly it was lighted by side-lamps along the gallery, and on the proscenium, with a couple of chandeliers on the stage. Now, however, we have a large chandelier in the center of the Hall, which contains all the side and stage lamps; and, massed together thus, they light the Hall better and give it a more cheerful look than it ever had before.

IN a meeting of the Criticism Club the other day, one of the members while giving her criticism, told, as *apropos* to the point she was making,

some experience that Mrs. O. (an elderly lady who has children and grand-children among us), related to her not long since. Mrs. O. is an earnest Christian, and her practical, child-like trust in God is illustrated by the story. She was, at middle age, a very hard-working woman, in humble circumstances, and with a large family of children. These, at the time of which we are speaking, were all young, and she was so busy that she had to let them play outdoors by themselves without oversight, but trusting them in the hands of God and the good angels. She lived near the race-way of a mill, and one day one of her children fell in, and though rescued by a neighbor, had a very narrow escape from drowning. "But," said Mrs. O. emphatically, "do you think I trusted God *any less* after that? No, indeed! I trusted him *more*."

ENTERTAINMENT NIGHT.

AFTER a song and a recitation, a party of five favored us with a musical charade. *Characters*: Marquis and Marchioness of Ballyporeen; their daughter, Angelina, her lover, Lord Titus, son of the Duke of Humdrum; and Priggles, the maid of Angelina. A large share of the fun of the charade was in the fact that sentimental airs were sung to the most absurd and common place words, making a bathos destructive to all attempts at gravity. The singers pronounced their words quite distinctly (which was exceptionally praiseworthy in them), and thus as the curtain fell at the final scene, the audience one and all were enabled to guess the whole word—MANTLE-PIECE.

TURKISH BATH ITEMS.

WE have had the usual class of patients during the past week or two; and some, mentioned before as having gone home on business, have come back again for another course of baths.

We have had some quite satisfactory experience treating cases of chronic dyspepsia, which has been very interesting to us. Probably there is no disease which makes its victims so utterly miserable, as this. One must eat to live, and yet to have this necessary act followed day after day by hours of torment and acute anguish, is enough to make existence seem a burden, and throw a gloom over all one's views of life. We have been surprised, as well as pleased that the Bath works so effectually as a relief and help to those thus afflicted. The sufferers who receive treatment for this disease say that their pain instantly leaves them on entering the hot-room; and when they come to us in great distress, there is something almost pathetic in the way in which they hurry into the Bath.

Some who come to us are so full of aches and pains, so troubled with an almost endless variety of diseases, that we marvel that the human machinery can run as long and as well as it does, while laboring under such conflicting ailments. These afflicted ones come, disconsolate, saying they feel as if they were nearly ready for the grave; but the Bath wakes them to new hope, and they go away with shorter faces and lighter hearts.

For particulars, we cull from our record book the following brief memoranda:

Mrs. H.—Had fever-and-ague for fourteen months, most of the time two chills a day. Had chills and several spasms while in the hot-room, but her one bath left her encouraged and feeling much relieved.

Mr. F. dyspeptic, asthmatic, with catarrh; unable to work; no appetite; discouraged. Came to the Bath saying that something must be done or he should go under the sod. Has taken seven baths with excellent results. Appetite returning. Is able to work some, and he is very much encouraged about himself.

Mr. R. Rheumatism in the stomach and about the heart; suffered considerable pain; also bilious.

Was in doubt about the Bath being able to do him any good, and some of his friends almost discouraged him from going on with them, even after he had taken one or two; but he did not listen to them. He has taken six baths and is very much encouraged.

Mr. G. Came to the Bath with a very severe cold, and apparently threatened with a fever. Two baths cured him.

Mr. S. Was two years a prisoner in Andersonville, during which time he endured untold tortures. Among other diseases contracted there, was chronic rheumatism. Has suffered terribly from it since, and particularly nights, being unable to sleep for pain. The baths as yet have not cured his lameness, but they have greatly relieved him, and enabled him to sleep nights. He thinks two baths a week essential to his general health.

WALLINGFORD.

Mar.—We have the honor this year, of supplying the country around with ice; for of all the lakes in the neighborhood, Saltonstall, Whitneyville, and the rest, none have yielded an ice crop. Our lake however has yet an abundance of ice on it—beautiful, clear ice, nine or ten inches thick. The people of New Haven, who were becoming quite anxious about their ice crop, did not find this out until the last week in February. Since then various companies have been busy getting out ice from Community Lake and carrying it to the depot for shipment to New Haven, and if this "cold snap" continues, that city will probably get its supply of ice this season as usual.

A DAY or two ago one of our hired men undertook to drive a load of empty barrels from one of our store-houses to the village. He loaded fifty-seven barrels on a hay-rack, and drove his team, walking beside it. On turning a certain corner in the road a barrel fell from the load and frightened the horses. Soon another fell, frightening them to a degree that made them almost unmanageable; and just then one of the lines broke, and away the big horses went, down the hill and over the bridge, at the top of their speed, scattering barrels all the way, getting, if possible, more frightened and nervous at every one that fell, and leaving their course strewn with hoops and staves, and wrecks of barrels. When near the depot they were stopped, but of the fifty-seven barrels, only twelve were left. Other than this, and the broken lines, no harm was done to either wagon or team.

MUSIC.

It may be questioned whether the prevailing theory of education is not radically defective in its neglect to make music one of the principle elements of education. The schools of the world give their attention to language, physical science and mathematics, and neglect music. But music is deeper than language, or mere wisdom. It is an element of power, and is a medium of fellowship and inspiration. It is a medium of fellowship between man and man. But it is more than this. It is a medium of fellowship between us and God and heavenly spirits. The highest form of speech is that which approaches most nearly to music—poetry—speech which is governed by rhythm. The inspired men of old, the prophets, uttered themselves in poetry—musical speech. But beyond poetry, beyond the rhythmical flow of words, is the most subtle and refined medium of communication—music—tone-utterance. Music and speech are a duality, of which music is the major or dynamic member. And he who would lay the foundation of a true educational system will give music its place.

Music and poetry are allied to each other, and both of them are arts that have a mutual connection with love and joy, with what may be called the

ecstatic state of human nature. They are the natural expression of the heart—not merely of the intellect, but of the heart in its highest emotions of joy and fellowship. We all believe that heaven is full of joy and love. If that is so, then there must be a natural connection between these arts and heaven. Heaven must be their natural meeting place. When Christ was born, the shepherds heard the great host of heaven praising God and singing, and singing poetry too. There is no better way to train ourselves to approximate fellowship with them than to learn to appreciate the natural expressions of love, joy and harmony—to cultivate an ear for music, both internal and external.

J. H. N.

[From the Boston Journal.]

CHARLOTTE CUSHMAN'S FIRST APPEARANCE AS MEG MERRILIES.

The history of Miss Cushman's first appearance in the role of *Meg Merrilies* is strikingly interesting. She first assumed the part as the result of mere accident, while she was in a subordinate position at the Park Theater, New-York, in the season of 1837-8. John Braham, the celebrated English tenor, was performing an engagement at the time, and a series of light English operas had been put upon the boards. "Guy Mannering," which was originally produced as a musical drama, was one of these. The part of *Henry Bertram* was assumed by Mr. Braham, while Miss Cushman was cast for the humble part of the *Gypsy Marie*. As the business of the play was then arranged it fell to the lot of *Marie* to sing the cradle song in the scene where *Meg* recalls herself to the recollection of *Bertram* by means of the ballad with which she had soothed his sleep in childhood. One day, after rehearsal, the leading lady of the theater was suddenly seized with indisposition, and a change of some kind was necessary. The manager begged Miss Cushman to go on and read the part of *Meg Merrilies* that evening. Miss Cushman obligingly consented, but with no intention of reading the part. She took the lines to her room and studied them carefully. At night she was perfect, but still she was in doubt as to the manner in which the character should be played. She was accustomed to play her own part, and had paid but little attention to the others except so far as they might relate to her own. Just before the curtain was raised the manager approached her and said he had forgotten to provide a singer for the part of the young *Gypsy*. "What shall we do?" said he. She was at a loss at first, but concluded on second thought that she would contrive to introduce the song and sing it herself. Thus the manager's mind was set at rest. While listening at the wings, trying to catch some inspiration from the progress of the play, the allusions to *Meg* by *Hatteraick* and the *Gypsy*—just preceding *Meg's* appearance on the scene—fell upon her ear. "Oh, she dotes," says one, to which the other replies, "But she rules the tribe." Taking these words as the key to the character she sprang upon the stage in the attitude she ever after took. The *pose* was so novel and striking that the audience manifested a good deal of emotion, and when Braham turned and discovered her he gave an unaffected start of astonishment. This assured her somewhat and she went on with the part, giving it in all important particulars the interpretation and action which she afterward retained. She observed that Mr. Braham was puzzled, and whether the constantly-occurring surprises were regarded pleasantly or not she could not tell. When she came to the cradle song, which she succeeded in bringing in successfully, *Bertram* fairly glared at her. Her nerves were sorely tried, but she poured out her whole heart in the song. As she gradually bent over *Bertram*, slowly dropping her hand on his head, she saw tears running down his cheeks. Then she knew she had made a hit, and felt encouraged to go through the piece. After the play was over and she had gone to her dressing-room, quivering with excitement, Mr. Braham sent for her. She rose in a fright, feeling sure he meant to reprove her. She framed an excuse, that as she had not enjoyed the advantage of a rehearsal it could not be expected that she should be able to satisfy the demands of the part, but her words of apology were not spoken. Mr. Braham met her with outstretched hands, saying, "Miss Cushman, I have come to thank you for a genuine gratification. If you had played *Meg Merrilies* in London as you have played it here to-night your

fortune would be made." Some one to whom Miss Cushman related these circumstances ventured to remark, "And were you not immediately promoted?" "Oh, no, certainly not," replied Miss C.; "I had but done my duty in the place where I was put, and I continued two years longer as walking lady at the Park Theater, with a salary of \$20 a week, and only two-thirds of that when business was poor."

FACTS AND TOPICS.

The *Daily Graphic* says, "Have you heard Moody and Sankey?" is the question which follows the morning or evening salutation in all circles. The Fourth Avenue railroad never did such a rushing business as since the advent of the revivalists."

For sometime past there has been a distinct sound of music heard in the air near North Chili, N. Y. This has caused the good inhabitants of that region no little wonder, not to say perplexity. But the latest reports say that the "mysterious music in the air" is now explained to be the sound made by a steam-whistle ten miles distant. Owing to the peculiar formation of the ground, the sound seemed to come from every direction, while at the same time the notes were very much changed.

It is said that the marriage of Mr. James Gordon Bennett to Miss Ida May, of Boston, will take place on Tuesday, the 18th of April, in Grace Church, Boston.

In the hemp-hackling room of the Kentucky Penitentiary from three hundred to five hundred men work in a dust which is described as thicker than the thickest fog, and which invariably produces consumption.—*Evening Post*.

The following is by an Irish "clerk of the weather":

"Dirty days hath September,
April, June and November;
From January up to May,
The rain it raineth every day;
All the rest have thirty-one,
Without a blessed gleam of sun;
And if any of them had two-and-thirty,
They'd be just as wet and twice as dirty."

THE NEWS.

The national debt was reduced \$3,272,733 during the month of February.

Hon. Henry C. Robinson is the republican nominee for Governor of Connecticut.

Prof. Tyndall was married on the 29th of February to Miss Louisa Claude Hamilton, at Westminster Abbey.

Lord Lytton, son of Bulwer Lytton the novelist, has been appointed Governor-General of India.

Col. Scott has given up his scheme of trying to get Congress to subsidize his Pacific Railroad bill; or in other words to get \$5,000,000 a year from the Government. The reason of its being given up is fear that it will "hurt the Democratic party."

Spain, now the Carlist war is fairly over, will send 30,000 men to Cuba at once. Don Carlos has gone to England. He does not give up his claim to the Spanish throne, but as he has no more troops, money or arms he has concluded to stop fighting for a while.

The carnival of Mardi Gras was duly celebrated in many cities on the 29th ult. In Memphis, the whole day and night was given over to the festivities. Business was entirely suspended, and the streets were thronged with maskers representing every conceivable character.

A terrible wind-storm, amounting almost to a tornado, struck the northern part of St. Charles, Mo., on the 27th of Feb. About twenty buildings were either destroyed or badly damaged. Chicago, Milwaukee and others places suffered from the same storm. At Patoka, a station a few miles north of Princeton, the storm was accompanied with hailstones two or three inches in

diameter. Fifty houses were destroyed and eight people injured.

Mr. Charles O'Connor unexpectedly appeared in court on Thursday, while Judge Westbrook was trying the Tweed "six-million" suit. He did not expect to take part, but when a line of testimony was introduced, which although irrelevant was not objected to by the opposing counsel, O'Connor sprang to his feet and made a brilliant and telling speech. He gained his point, the Judge ruling the testimony out.

Friday's New-York papers contained Mr. Bowen's statement, which he read before the Examining Committee of Plymouth Church on the evening of Feb. 23d. Mr. Bowen's refusal to give the names of the parties implicated, deprives the statement of much of the weight it would otherwise have. It really seems as though this scandal was a kind of bottomless pit from which foul vapors constantly arise, but which no earthly plummet can ever fathom.

The House Committee on Foreign Affairs are examining the Emma Mine swindle, hoping to get at the truth in regard to the connection of Gen. Schenck with it. Last week Mr. James Lyon, a man who formerly owned one-third of the Monitor Lode, now known as the Emma Mine, was before the Committee, and gave testimony very damaging, both to Gen. Schenck and ex-Senator Stewart of Nevada. Lyon's story in brief, is, that in 1871 the mine became exhausted and worthless, when certain parties bought it for a trifle, went to England and formed a stock company, with a capital of \$5,000,000. Gen. Schenck received a present of 500 shares for the use of his name as one of the Directors. Prof. Silliman was paid between \$40,000 and \$50,000 to go and examine the mine and make a favorable report, which he accordingly did, declaring his belief that there were 8,000 tons of ore in the mine, worth at least \$2,000 per ton, making a total of \$16,000,000. Stewart was paid a large sum for the use of his name and influence. Both Gen. Schenck and Sen. Stewart have telegraphed to Washington that they will come on at once and testify before the Committee.

Gen. W. W. Belknap, Secretary of War, has been suddenly and terribly overwhelmed with ruin and disgrace. A committee of the House who were investigating the expenditures in the War Department, on Wednesday, the 1st inst., examined Caleb P. Marsh of New-York. He testified that in 1870 he was offered the appointment of post trader at Fort Sill. He made a contract with Evans, the trader already there, permitting him to continue in consideration of \$12,000 a year, which sum Marsh divided with Gen. Belknap sending the remittances to Mrs. Belknap. As soon as the matter became known, Gen. Belknap went to the President, and made a partial confession of his guilt and offered his resignation, which was accepted. The investigating committee made a report to the House, and after an hour's debate it was decided by a unanimous vote to impeach the ex-Secretary. On Friday he was formally impeached by a committee of the House before the Senate. The trial will probably occur during the present week. Some authorities question whether Belknap can legally be impeached now that he is no longer in office; and Gen. Grant is much blamed for allowing him to resign so promptly, instead of suspending him for trial. Grant declares he was unaware of the extent of the crime, and has since ordered the Attorney General to criminally prosecute General Belknap, and all others concerned in the affair. One Captain Robinson declares that he laid all the facts about the Fort Sill contract before the President three years ago, with ample proofs, but Grant refused to do any thing about it. This may or may not be true.

QUICK PRESCRIPTIONS.—Professor Wilder, of Cornell University, gives these short rules for action in case of accident:

For dust in the eyes, avoid rubbing; dash cold water in them; remove cinders, etc., with the round point of a lead pencil.

Remove insects from the ear by tepid water; never put a hard instrument into the ear.

If an artery is cut compress it above the wound; if a vein is cut, compress it below.

If choked go upon all fours and cough.

For slight burns dip the part in cold water; if the skin is destroyed, cover with varnish.

For apoplexy raise the head and body; for fainting lay the person flat.—*Syracuse Standard*.

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